

# GUIDE TO HOLINES.

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REV. JOHN BRODHEAD.

JOHN BRODHEAD is a name well known in the annals of New England Methodists. The memory of what he was, and what he did, they will ever love to cherish.

We ought to remember the great and good who have passed into the skies, not for their sakes, but for our own. They do not need our tears or praises; but it is profitable to us to reflect on their labors and attainments. Nothing is more animating to "the soul that is seeking to realize the highest results of the Divine Life," than to see them exhibited in the experience of others — nothing more inspiring to those who pant after usefulness, than to contemplate the successful labors of good men who have gone before them. In respect both to Christian experience, and religious efforts, we feel that, "what man has done, man may do." And we feel too, that God, who was so rich in grace towards them, is rich unto *all* who call upon him. Has he done great things for them? He is able to do for us too, "exceeding abundantly above all that we can ask or think!"

It is universally admitted, that example is powerful — more powerful than precept. Then let the examples of the great and good, after having blessed their cotemporaries, be carefully handed down to posterity. It is said that "David, after he had served his own generation, by the will of God fell on sleep." But his example does not sleep. All the dear children of God, from that day to this, have

felt its powerful influence. In every age of the church his cheerful faith has strengthened the suffering and depressed, while his sad fall, and deep repentance, have in turn warned and touched many a heart. Yes, David, while serving his generation, was unconsciously living for posterity. Surely he has done more good, a thousand times over, since he "fell on sleep," than he ever did when he was awake. "No man liveth to himself, and no man dieth to himself."

We have, then, high authority, as well as high encouragement, for writing the biography of good men. But while such records are valuable, they are not always so beneficial as they might be, because the gifts and graces of the individual described, are too often spoken of as if they were inherent, or somehow of his own procuring; and we stand gazing in admiration of the man, instead of looking gratefully to that Almighty power and love, which wrought in him to will and to do. Paul, the noble-minded, self-sacrificing, fervent-spirited Paul, says: "By the grace of God I am what I am." Every renovated heart says the same, and shrinks from human applause. Its language is, "Do not praise me; thank God."

John Brodhead was born in Smithfield, Northampton Co., Penn., Oct. 5th, 1770. He had a pious mother, who brought him up in the nurture and admonition of the Lord. When we hear of a great man, we always expect to find that his mother was an intellectual woman; and when we hear of a good man, we almost always find that he had a good mother. It has been said by a careful observer, that, "there never was a great man, the elements of whose greatness might not be traced to the original characteristics, or early influence of his mother." The converse of this proposition, however, does not hold true.

In the present case we are left to judge of the intellectual qualities of the mother, from what we know of the son, and we shall conclude that she had a good mind, as well as a good heart. "Mr. Brodhead has been heard to say, that he never forgot the impressions made upon his mind while kneeling at his mother's feet learning his little prayers." But many years passed away before that pious mother received the answer to her petitions. God taught her to *wait*, as well as to *pray*. It was not till his twenty-second year, that her son became truly and permanently interested in religion.

While listening, one evening, to a Methodist Preacher, his atten-



tion was arrested, and he was brought under a deep conviction of his guilt and danger. He went home in great distress; and wishing to avoid observation, took refuge in the barn. Here, while he mused, the fire burned, and a voice seemed to utter itself in his soul, "*Prepare to meet thy God!*" His distress increased, and he no longer tried to conceal it. He saw so clearly, that he, and all his impenitent friends were on the verge of eternal ruin, that he not only cried out, "What shall I do to be saved?" but began to warn others "to flee from the wrath to come." He told his companions in sin, that "if there was mercy for him, he was resolved never to rest till he should find it." One of them replied, "you are beside yourself—the Methodists have made you crazy!" "No," said he, "I have been beside myself most of my days, but now I am returning to my right mind." He was made the instrument of awakening several of his friends before he had himself submitted to God. Soon, however, he was brought to the foot of the cross, and there he lost his burden.

Now his whole concern was to persuade others to embrace the Saviour. His attention was soon turned to the work of the ministry. He entered the itinerant service in 1794, at the age of twenty-four. His first circuit was in his native county of Northumberland, Penn. In this case, it seems the prophet was not without honor in his own country. His fine powers of mind, his ardent affections—both natural and gracious—his commanding personal appearance, and powerful oratory, would have distinguished him any where.

The next year he was appointed to Kent, Del. In 1796 he came to New England, and took the Readfield circuit, in Maine. The year following he was sent to Massachusetts. Lynn and Marblehead were the scene of his labors. In 1807 he had charge of the Boston District. Among his co-laborers were Pickering, Webb, Munger, Steele, Kibby, Merwin, and Ruter. During his ministry he labored more or less in all the New England States. The whole of his ministerial life was spent in New England, except the first two years.

His toils and hardships impaired his health; and at the age of forty-six we find him among the superannuated. During the remainder of his life, a term of twenty-two years, he sometimes recovered sufficient strength to labor a year or two at a time; but fifteen out of the twenty-two years, he was compelled to be on the superannuated list. In 1837 the powers of mind and body rallied for one more

effort; he labored a year at Seabrook and Hampton Mission, N. H., and died in the service. This event — so joyous to him, so afflictive to the Church — occurred April 7th, 1838. He was sixty-seven years old, and had been forty-four years in the ministry. He died of a disease of the heart, under which he had been suffering many years. His covenant God was with him in the death valley, and the light of heaven shone brightly upon him. Those who witnessed his triumphant death, and had seen his devoted life, could say,

“Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master’s joy!”

The Boston Post paid the following tribute to his memory, at the time.

“Possessing, naturally, a strong mind, warm affections, and an imposing person, he was a popular as well as an able and pious preacher; and probably no man in New England, had more personal friends, or could exercise a more widely extended influence. He was repeatedly elected to the Senate of his adopted State, and to Congress.\* Yet was always personally averse to taking office; and though he spoke but little on political subjects, the soundness of his judgement, and the known purity of his life, gave much weight to his opinions. In the early days of his ministry, he endured almost incredible fatigue and hardship, in carrying the glad tidings of the Gospel to remote settlements; often swimming rivers on horseback, and preaching in his clothes saturated with water, till he broke down a naturally robust constitution, and laid the foundation of disease, which affected him more or less during his after life. In his last days, the Gospel, which he had so long and so faithfully preached to others, was the never failing support of his own mind. To a brother clergyman, who inquired of him, a short time before his death, how he was, he said, ‘The old vessel is a wreck, but I trust in God the cargo is safe.’”

\* While Mr. Brodhead, on account of physical inability, was induced to serve God and the people in such capacity, he was ever mindful of his holy calling. On one occasion, at Washington, when asked in the presence of several worldly-minded professors, what was his vocation at home, he said, “At home he preached the gospel, and when at Washington, his purpose was to live it.” This was a much needed and appropriate rebuke.



We find the following notice in the public records of the church.

“He was a good man, deeply pious, ardently and sincerely devoted to the interests of the church and the world: it is known to all who were acquainted with the untarnished excellence of his character, that a great man and a prince has fallen in Israel.”

Mr. Brodhead was gentlemanly and dignified in his manners, yet there was mingled with his dignity, such a sweetness and humility, that he commanded from those who approached him, both respect and love. Perhaps no preacher of his day was more universally beloved. Alike, the favorite of the old and the young; it would seem that the hearts he won for his Master, he first won to himself. His pulpit talents were of a high order. His sound, logical mind, deep tenderness, and vivid imagination, gave him great power. But the best talent of all, and that which does most secure success, is *the talent of being in earnest*. There is nothing like it. Any man may have this, and be powerful—the greatest man without it, is weak. Mr. Brodhead made his hearers feel that he was in earnest. It is said that sometimes he spoke with an eloquence almost irresistible. His large person and noble countenance\* seemed to expand with the majesty of his thoughts, and he stood forth before the awe-struck assembly, with the authority of an ambassador of Christ. At other times, both preacher and hearers would be dissolved in tears.

He was a man of strong faith. It was on this solid foundation that the whole superstructure of his Christian character was built. Faith made him efficient in action, and patient in suffering. It was this that made him so energetic and persevering, in spite of bodily weakness. He was “strong in the Lord, and in the power of his might.” This imparted that *hopefulness* too, which gave such an impulse to all his undertakings. He was patient, gentle, forbearing, and forgiving—obeying the apostolic injunction, “Ye then that are strong, ought to bear the infirmities of the weak.” A heart full of love to God and man, can afford to do this.

How important it is, that preachers of the Gospel should be men full of faith and of the Holy Gost! What would Mr. Brodhead’s talents have done for him without this? He might have won the hearts of the people to himself, but he never could have won them to Christ. But while the minister of the Gospel walks with God, it

\*See an excellent portrait of him in the July number of the Guide.

is necessary he should remember, that he is also to *walk with man*. He must not lose himself in study, or heavenly contemplation, so as to forget that he and his people are yet in the body. He must mingle freely with them, preaching a thousand little sermons by the wayside and fireside, rejoicing with those who rejoice, and weeping with those who weep. He must be *accessible*; so that when an enquirer comes, and tries to state his difficulties, and can hardly find words or courage to utter them, he may be able to help him out. There is nothing so powerful as private preaching. People are used to hearing sermons, but they are not used to being faithfully conversed with. Direct appeals to individuals oftentimes produce much more effect than the speaker has any idea of.

Nor is it the impenitent alone who need the personal attention of the preacher. Those who have begun the Christian course require much instruction. They have a great deal to learn about the life of faith. They should be urged to seek for sanctification as earnestly as they ever sought for conversion. But here a difficulty presents itself: can a minister preach to any purpose beyond his own experience? Sanctification is a great subject; and if ever an experienced teacher is wanted, it is here. It is not enough that we say to the young Christian, we believe it your privilege to enjoy the blessing of perfect love, and to be kept from all voluntary transgression, we must be able to say, we know it is so from our own blessed experience.

It is difficult to see how a preacher can hope to lead any of his people into the way of holiness before he has entered it himself. It is like an unconverted man trying to lead sinners to Christ. There are many things which may be taught intellectually, and learnt intellectually, but this is not one of them. This is something that goes from heart to heart. How can any Christian minister, who believes this pearl of great price may be obtained, rest a moment till he has sold all and bought it? Holiness is a part of our creed, but until it becomes a part of our experience, it is to us but a hidden treasure — a something that we think is within reach, but which we never lay our hand upon. What is a rich inheritance worth to us, if we do not take possession of it?

No degree of piety, short of *entire consecration*, can ever be satisfactory to God, or to our own hearts. Nothing short of this will give efficiency to action, take the burden from life, and the sting from



death. Holiness is the great want of the church and the ministry. When it is generally enjoyed by the preachers, we may expect it will be by the church. Then, and not till then, will the world be converted. How many ministers of the gospel there are, who do not enter into the rest of faith themselves, and hinder those who would! Every one who believes in the doctrine of holiness, and does not enjoy it himself, will inevitably be a great hindrance to others. If he be considered a good man, conscientious and zealous, so much the worse. The people will say — or at least will feel — “If so good a man as our preacher has not attained this state, it is not worth while for us to seek it.”

Let those who lead the flock of God think of their responsibility in this matter, especially when they reflect that they have a light on this subject which their brethren in the ministry of other denominations do not enjoy. But so far as they fall short of the actual experience of the blessing, they put their light under a bushel.

If all the preachers and leaders in the Methodist Church should come into the enjoyment of perfect love, how quickly it would be apparent in their sermons and addresses; how soon the more spiritual members of the church would catch the sacred flame, and in their turn communicate it to others. Then there would be one general, glorious and *permanent* revival of religion. The impenitent could not stand before such a holy influence — they would be converted. And would it stop here? No; it would be felt by other denominations. Those who now object strongly to our views on this subject, could not gainsay or resist the evidence which would then be given. They, too, would seek, and they would find. Then the world would quickly be filled with the knowledge of the Lord, as the waters cover the sea!

It is good for man to suffer the adversity of this earthly life; for it brings him back to the sacred retirement of the heart, where only he finds that he is an exile from his native home, and ought not to place his trust in any worldly enjoyment. It is good for him also to meet with contradiction and reproach; to be evil thought of, and evil spoken of, even when his intentions are upright, and his actions blameless; for this keeps him humble, and is a powerful antidote to the poison of vain-glory.—*A' Kempis.*

For the Guide to Holiness.

### THE AUTUMN LEAVES, DESCENDING FAST.

The autumn leaves, descending fast,  
Are rent and scatter'd by the blast;  
But not more sure they press the earth,  
Than fall the hopes of human birth.

See earthly pleasures pass away;  
See health and loveliness decay;  
And friendship's pledge, so warmly spoken,  
No sooner made, than coldly broken.

Oh, place no expectations here,  
To find them crush'd, however dear,—  
If thou canst trust the morning dew,  
Then hope to find earth's promise true.

But lift in faith thy tearful eye  
To that far clime beyond the sky,  
Where hopes that bloom shall perish never,  
But bright to-day are bright forever. U.

For the Guide to Holiness.

### OF THOSE MENTAL OR SPIRITUAL REQUISITES WHICH ARE NECESSARY IN BRINGING THE MIND INTO HARMONY WITH PROVIDENCE.

THE first thing which is requisite in bringing our minds into harmony with Providence, is a deeply-settled disposition to look upon Providence as a *life*. Providence is not merely an arrangement of things, but an animated, a perceptive, a living arrangement. In other words, in recognizing Providence, we are to recognise preëminently that God of Providence who lives, acts and forms plans in that arrangement and succession of things which goes under the name of Providence. It is not the things themselves, but the wisdom, or the God of wisdom that lives in them, which gives them



their importance. It is not that which takes place, in itself considered, but the significance attached to it, which gives it its language. The providential events are the sign ; but it is God, and God's wisdom and purposes which are signified. He as truly lives in Providence as he lives in nature.

2. In the second place, in order to enter into a line of providential harmony, it is necessary to believe, not only that God exists in his providences, but to have a full and settled conviction that he will make all providential events, whatever may be their present character, ultimately conspire to the good of those who trust in them. "Without faith it is impossible to please God." A faith which receives all the events of Providence as conspiring to the good of those who trust in him, transports us from the present to the future ; in making us submissive to change, it elevates us above change ; and in extracting the sting of suffering, it renders us triumphant over sorrow.

But this is not the most important view of it in this connection. If we have not a disposition to trust God, we are thrown back upon the necessity of trusting to ourselves. We take our life in our own hands, and we ourselves must take care of it. Without faith in God we shall not ask Him for direction ; and without asking Him we shall have neither guidance nor support.

3. In the third place, in endeavoring to harmonize with Providence, we are not so much to *bring* ourselves into this position as to *let* ourselves be brought into it. Our disposition should be one of entire passivity in relation to ourselves, that is to say, in reference to all selfish plans and interests, in order that the divine arrangements and operations may have their full effect upon us. It is thus that we shall realize the fulfilment of a passage in the thirtieth chapter of Isaiah : "In quietness (that is to say, in the quietness of self,) shall be your strength." And again, in the same chapter, "their strength is to sit still."

Providence is a present fact, a thing *given*, a divine constitution of arrangements, touching us on every side, furnishing motives to action, and presenting to us the faith in which we should walk. We are in the midst of its wide multitude of facts and events, like a plank thrown into the boundless and ever-moving ocean ; and unless there is in us some element of resistance and repulsion, we necessa-

rily, supported quietly on its bosom, and harmonizing with its most stormy currents, float onward to the issues which its mighty movement ensures. What we mean to say, in other words, is, that retrenching and subjecting the intimations of our own wisdom and will, we must leave ourselves, without self-calculation or self-dependence, entirely to the wisdom and will which the God of Providence utters in the things, circumstances and relations around us. This is an important state of mind. We must sit still, and be quiet in reference to human calculations, human interests, reasonings and passions, because quietness and stillness to nature is acquiescence with God, and passivity to self implies the coöperation of activity in that which is not self.

4. We ought to add, perhaps, that these views are not at all inconsistent with any proper conceptions of personal responsibility and of moral agency. Understood as they are designed to be understood, they do not imply the extinction of man's moral nature, but only its right adjustment in relation to the Being from whom it draws its true life. There cannot be two perfect wisdoms in the universe, unless there are two Gods. And if perfect wisdom is better than imperfect, then it must come from God. And for the same reason, if a perfect will is better than an imperfect one, it must be in harmony with God's will. And the obstacles to this divinity of wisdom and this heavenly harmony of will are to be found in the suggestions of human passion and pride.

5. Such is the perversity of the human mind, in its fallen state, that it is difficult for it to form a conception of moral freedom, except in those cases where freedom develops itself in the shape of rebellion. A mind which is not divergent in its own methods and ways, but subsides from itself and sinks into the harmony of the divine arrangements, seems, when viewed by man's darkened eye, to have lost something of its independence. But to the eye of holy faith it is no such thing. The gift of freedom is divine, and can be sustained in its true and divine nature only by being kept in union with God. The true freedom, the angelic freedom, is that which is hidden in God's freedom.

L. M.

HE is most perfect who is most united to God by love.



For the Guide to Holiness.

TO THE REV. GEORGE WINSOR AND LADY, STATEN  
ISLAND.

BOUNDBROOK, N. J., *July 24, 1849.*

DEAR BROTHER AND SISTER: — For some time past I have been desirous of writing to acquaint you of my position and progress in the grace of our Lord Jesus Christ, and I now address myself to the work.

You have heard of the good people from New York being over here, talking with us about entire sanctification, and praying that the Lord might *send down upon us "the refining fire."* Their labors have not been in vain. All have felt the benefit of their visit. I feel personally under a weight of obligation to God for so graciously directing their steps to this place; for they have been instrumental in leading my soul from a state of comparative "darkness" into that degree of *light* which may, indeed, be termed "great and marvellous," inasmuch as I can now declare to you, and to all men, that Jesus is my present, entire, all-sufficient Saviour, *my Redeemer from all sin.*

Say, will you not unite with me in offering praise to the name of him who has so condescended to regard such a cypher in existence as myself, and to raise me to a position so exalted, so conspicuous in creation, so glorious? O, may the recollection of this astounding act of grace ever prostrate me in deep humility before him, and ever induce the fire of thanksgiving to burn with a constant and increasing flame upon this "altar of earth," my poor, trembling, yet rejoicing heart.

Perhaps you may think I am talking rather largely, but remember, as I have before stated, *I do not profess to have attained this state of myself, IT IS ALL OF THE LORD.* The disposition to seek the blessing came from Him; the ability to believe for it was also from Him; and the blessed result, *Salvation* — salvation in its higher sense, — all flows from Him. It therefore behooves both me and you to give Him the glory — the whole glory. Let us see that this is done, and always done.

I was led to inquire into the possibility of living sanctified to God, fifteen months ago, by attending two of the *meetings for the promo.*

*tion of holiness*, held in New York, one at Dr. Palmer's, the other at Madison Street Church. I heard with surprise many who testified, declare that the blood of Jesus cleansed them from all sin; and among the rest, our dear brother and sister who reside in that city. After returning home I studied the Bible, with the view of discovering more clearly the blessed privilege. And O, how distinctly was the film removed from my eyesight! I perceived the thing not merely in the light of a personal advantage, but in that of a personal obligation, and saw that it was my imperative duty to live holily and unblamably before God, and ever since that interesting season have striven hard to live a life of entire devotedness to Him. I missed the mark, however, for some time, because I sought too much in a legal manner, too much by the works of the law, and not in the way Mr. Wesley recommends, wholly "*by faith*." I resolved, and tried, but consequently stumbled, and that over and over again. On the occasion of the visit of the New York friends, brother D. and sister B. led the class to which I am attached. The latter commenced the exercise, came to me and said — "Sister, do you wish to prove the will of God?" "Yes," I replied, "yes, in all things." "Then," she rejoined, "then the will of God is even your sanctification, or, in other words, that you should be holy like himself." I had read the quotation before, but it now struck me with greater force than formerly.

A short time after this occurred, Brother D. began to speak to the brothers, and spoke much upon the privileges of the Christian — and the promises in the Word. Among other things, he said, if you will only believe fully, every promise between the lids of the Bible is yours, and will be fulfilled in your saving, and triumphant experience. This encouraged me greatly, for I had often thought of the trial, and supposed if I could believe in this degree, I should do well enough. I went on through the following week examining the promises of God relating to a clean heart, and several of them struck me with peculiar force — one of them which I shall never forget, was as follows: — "I will bring forth thy righteousness as the LIGHT, and thy salvation as the NOON DAY," — and these words of the Saviour kept sounding in my ears all the time, "Have faith in God." I tried to believe. About this time, sister B., in conversing with the sister referred to, alluded to Abraham, and stated that his greatest exercise



of faith amounted to nothing more than a mere *taking God at his word*. I pondered it well, and at our next class meeting when directed by her to lay *all* upon the altar, and believe to the best of my power in the strength of Christ for the blessing, I DID SO. I however expected some overwhelming sensation immediately, but felt nothing of the sort. I was then asked if I was ready to receive it in any way the Lord saw proper to bestow. I replied in the affirmative, and the inward disappointment subsided. Next, I was exhorted to remain just so, keeping myself upon the altar, and believing that Jesus momentarily saved me. I tried to do so in divine strength; and was further comforted by sister B.'s remarking that sanctification did not consist in the fact of having any specific set of feelings, but merely in the will being entirely surrendered to God, and wholly under the divine rule. I felt it to be the case with me, and quietly rested in the confidence that the blessing was mine—and this news I took care immediately to communicate to my husband. The next day, I lived by faith, but on Tuesday got into trouble. I began to think of the great cross of professing holiness publicly. It was suggested that I had better keep it to myself, for no one would believe me, and moreover it would ill become me, as there were those much older than myself upon whom such duties exclusively devolved—and as to praying in public, this was quite out of my sphere of duties. I felt exceedingly cast down—I yielded in a measure to the adversary—and my mind became filled with darkness. It seemed that I had again receded to the starting point, and that all was over. But I went to the Savior once more—cast myself at his feet—renewed my consecration—believed he received me, and rested on him as my sanctifier. At this moment light broke into my soul, and I saw, as I never had done before, Jesus as my perfect Saviour, past, present, and everlasting—my peace flowed back again and filled me; ever since this, without a moment's interval, has my heart been expanding, and so fully is it replenished with love, that it can hold no more. In the strength of the Lord I have determined to profess it upon all proper occasions, and also to take up every cross (for something seemed to say to me continually that Christ *would cease to save if I ceased to witness*.) In so doing I feel sustained by infinite power; receive indescribable liberty, and perpetually prove our Lord's statement, "my yoke is easy, and my burden is light." My husband also

rejoices in the same salvation, and I hope both of you participate with us in the possession of that "*holiness without which no man can see the Lord.*" I remain, my dear brother and sister,

Yours affectionately,

ALETTA WINSOR.

For the Guide to Holiness.

## THE WORD OF TRUTH.

It is believed there is a divinity in the Word of God that has escaped the notice of many readers of the Bible. Even Christians have mourned and prayed and wept, and lived destitute of desired blessings, because they did not know where to find them — did not know how to use and appropriate to themselves the Word of God. Paul assures his brethren at Rome that his coming to them would be in the "fulness of the blessings of the gospel of Christ." Is our experience such that we can distinguish the blessings we enjoy from the doctrines, precepts and promises of the gospel, as we can distinguish the light of the sun from the great fountain itself, and the fruit of a tree from the tree that bears it? The expression, "blessings of the gospel," is a very familiar and common one; but do we look to the Word of God for the unsearchable riches of Christ as we look to the sun for light and heat, and to a tree for fruits? Do we go to the gospel as confident that its light will dispel our darkness, as that the light of a rising sun will scatter every shade of gloom from the darkened earth? Do we open its sacred pages as confident that its truth will be to us the bread of life, as that the richly loaded tree will yield to us its delicious fruit. Every attribute of the Deity is most solemnly and awfully deposited in his truth; and when we have learned thus to regard it, and have experienced the consequent blessings, we shall be better enabled to glorify his great name. God is in his word. Faith in this proposition is the evidence of things not seen. We walk as "seeing the invisible."

As this subject is rich and inexhaustible, a few thoughts further illustrative of its nature, may be indulged.

As Christians, we desire to be enriched with every blessing. But



often it is that we are ignorant of what will do us good; we pray for things in general, and for nothing in particular. As Infinite Wisdom has adapted the gospel plan to our condition, by learning what the gospel offers we may know just what we need. The gospel, then, or the word of God, is the embodiment of all truth. Truth is offered, and it is truth we want — truth embodying doctrines to be believed, precepts to be obeyed, promises to be received, and history to be understood. Each truth is great and important, though some may be greater than others; but as a whole, the word is perfectly adapted to our condition. This should be understood, for it cannot be that our wants should be supplied before they are known. Where this whole array of truth is brought to bear upon us, so that we believe its doctrines, obey its precepts, and receive its promised blessings, it may be said emphatically that we are Christians — that we are “sanctified through the truth.” We shall not find the word of God like any other book, or the truth of the gospel clothed only with the influence of naked propositions and arguments, but we shall find it the power of God unto “the entire salvation of every one that believeth.” We shall find the truth the power of God to enlighten, to change, to purify, to strengthen, to guide, and, in short, to meet all our varied wants. The idea that we may go to the Word of God with the same confidence that we may approach the almighty and merciful Deity himself, may be considered bold, and it may be well to illustrate it further. Grace was given the apostle “to preach among the Gentiles the unsearchable riches of Christ.” All that God has provided for us is embraced in “the unsearchable riches of Christ.” But in preaching Christ crucified—in offering to the Gentiles the unsearchable riches of his atoning merits, Paul *did no more than to preach the gospel*. We may open the word of God, then, expecting to find in it “the fullness of the blessings of the gospel of Christ.”

Again, Christ is the foundation on which we should build our hopes for eternity — “but let a man,” says the apostle, “take heed how he buildeth thereupon.” He further instructs us that we should build upon the foundation of the apostles and prophets, “not their *persons* but their *doctrines*, Jesus Christ himself being the chief corner stone.” By understanding the doctrines and precepts of the gospel, and believing and practising them, we are built “together for a habitation of God through the agency of the Spirit.” To unbelievers, Christ is said to be “a stone of stumbling,” and a “rock of

offence, even to those which stumble at the *word, being disobedient.*" The word then is a foundation—is all, and it may be said more, to us than Christ's personal presence could be.

Once more — "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." How may Christ be made unto us *wisdom*? Manifestly, by our understanding and believing his word. Receiving, then, the word of God, is believing Jesus Christ made unto us our wisdom. The same may be said of righteousness, sanctification, and redemption."

The preaching of the cross may be foolishness to them that believe not, and perish, but unto us which are made wise, righteous, and are sanctified and redeemed, it is the wisdom of God and the power of God. Are the blood of Christ and the agency of the Holy Spirit spoken of as instruments in the work of our salvation! Certainly, and neither can in the least be dispensed with. But we should here remember that the "Law of the Lord is perfect converting the soul." And the Saviour prays "sanctify them through thy truth, thy word is truth." The Psalmist knew well the power of the truth when he devoutly exclaimed, "O how love I thy law, it is my meditation all the day." Could he well of the Divinity have said more?

It should never be forgotten that "In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made *flesh* and dwelt among us." God manifested in the flesh, became our Saviour. The law which we had broken, he magnified and made honorable. Justice demanded suffering and blood and death, and our Saviour suffered and bled till "it was finished," and yielded up the ghost. The work of our redemption is accomplished. The bar in the way of our salvation is removed. The Son of God, or the Word made flesh, has been led as a lamb to the slaughter, and when we look upon the mysterious offering and man's redemption, we may solemnly asseverate,

"'Twas great to speak the world from naught,  
'Twas greater to redeem."

The Saviour has ascended up on high, and though he is still "clothed with a vesture dipped in blood, his name" as "in the beginning" is called the "Word of God." Rev. 19: 13. Were God still among us in his humanity, affording a living example of vir-



tue and piety to the church, with what reverence, by every pious soul, would he be regarded. But it was "expedient" that he should take that humanity away that he might as "in the beginning" be present in the Word. In "the body prepared for him" he made an atonement for us, but now he saves us from our guilt and pollution, "with the washing of water *by the Word*." The apostle Peter thus addresses his brethren, "seeing ye have purified your souls in *obeying the truth through the spirit* unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by *the Word of God, which liveth and abideth for ever*." 1 Pet. 1: 22-23.

We will praise God forever in highest strains for what he has done *for* us in the flesh, but we will give him equal praises for what he is doing, and has done *in* us by his Word. God worked for a short time through the suffering of flesh and the shedding of blood, but that work is accomplished, man is redeemed, but now he is engaged by his Word in the sublime work of elevating the redeemed in numbers that no man can number, to heaven, to make them partners of his throne and glory.

It is a sublime thought, and impresses us with the grandeur of the word of God, that nothing was ever made without it. What broke the stillness of eternity? It was the word of God. "*God said let there be light, and there was light*." "The worlds were framed" says the apostle, "by the word of God." Each separate work of creation is represented as the product of his all creating word. "And God SAID *let there be* a firmament in the midst of the waters, and it was so." Again "God said Let the dry land appear, and it was so." And finally "God *said*, let us make man in our own image, after our likeness; so God created man in his own image." Thus the particulars of the sublime work of creation show that "God created all things by the word of his power," and that "by the word of God the heavens were of old." As in the beginning, God is now at work by the word of his power. To his ministers, his word is; — "Be ye clean that bear the vessels of the Lord." His Son prays, "sanctify them through thy truth; thy word is truth." "Lo I am with you always." His word to all is, "Thou shalt love the Lord thy God with all thy heart." In the old creation, the "power" of the word broke in upon nature's night — the long night of eternity — and light

was born. A chaotic universe moved beneath the organizing power of the word. Morning stars sang in harmony. Is it because of deeper gloom, that the same word does not penetrate the dungeon of the sinner's soul? Is it because of the more deranged and chaotic state of the heart of man, that by the word of Almighty power it does not shine forth in the image of the eternal? The bars—the bonds of *unbelief*! they shut out the power of truth and chain the soul in ruins. Unbelief!—a coat of mail, forged in hell. A mightier barrier to the working of the word than the darkness and chaos of the universe. Were this unbelief only broken in the heart and in the world “the word of the Lord would run” everywhere “and be glorified.”

H. H. MOORE.

RANDOLPH, N. Y.

For the Guide to Holiness.

### PERSONAL EXPERIENCE.

DEAR BROTHER KING:—Permit me, for the encouragement of all who are seeking for full redemption in the blood of the Lamb, to declare through the medium of the Guide, what God has done for my soul. The love of Christ constrains me to speak forth his praises, and to talk of his power—his power to save from all sin.

Sixteen years ago, through the divine mercy, my sins were pardoned, and I received the spirit of adoption, whereby I could cry Abba, Father. Immediately I connected myself with the M. E. Church, and resolved to be a Christian all my days. I was then young, and surrounded by the snares and allurements of a vain world. I had not proceeded far in the heavenly journey, before I discovered that my spiritual foes within were not destroyed. I read in the word of God, that Jesus came to save his people from their sins. “That if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Again I read, “this is the will of God, even your sanctification.” I saw that holiness was infinitely desirable in itself, and also that without it I could not meet the claims of the divine being upon me. I sought for this blessing then with all my heart. Earnestly did I plead for purity of spirit, that I might love God supremely, and be fitted fully for his service.



Various were the spiritual conflicts through which I passed. For awhile Satan opposed my purpose, and unbelief kept me from the fountain of life. But when I fully resigned my all into the hands of Christ, he saved me from all my sins, and I rejoiced in the fullness of his love. For quite a length of time I retained this great salvation, and was filled with unspeakable joy. But being young in years as well as in experience, I did not understand the devices of the adversary. In seasons of spiritual conflict and trial I was often tempted to believe that I had sinned against my heavenly Father, and thereby forfeited this salvation. Painful indeed were these seasons of doubt and fear through which I passed. At length, sad to relate, I quit my hold on Jesus as my sanctifier. How deeply do I now regret that I have not always, from my first setting out in the way of holiness, walked therein. Since that time I have lived in the possession of justifying grace, having no other desire than to be a Christian and make my way to heaven. But ah! there has been an aching void within my soul, a painful sense of a want of conformity to the image of God, and of victory over the world. But glory be to the name of the Lord, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

About four months ago I came to the conclusion that I could live no longer without holiness of heart. I had such a view of the corruptions of my fallen nature, and the sinfulness and desert of sin, that I felt that in all probability, if I did not then receive the sanctifying grace of God, I should miss of heaven. That after having experienced so much of the love of Christ, I should at last be obliged to take up the heart-rending lamentation, "The harvest is passed, the summer is ended, and" I am "not saved." Being thus awakened by the divine spirit, I immediately began to seek the Lord, that he would come and "create in me a clean heart and renew a right spirit within me." I confessed my backslidings. I plead the merit of the crucified, his dying groans on Calvary for my poor soul.

What an hour was that; I felt that I must prevail, or perish by the hands of my enemies. But thanks be to my adorable Redeemer, when I let go of every other trust, and consecrated my whole being to his service, and became willing to be his, at all times, in all places, and under all circumstances, he gave me the desire of my heart. I was enabled to exclaim with a glad heart, "thanks be unto God, who

giveth" me "the victory through Jesus Christ our Lord." How great the change then wrought in my heart. Since that hour I have been enabled to realize and declare that the blood of Jesus Christ his Son cleanses us from all sin. The plague of sin has been removed, the leprosy of my fallen nature has been washed away, and as did Naaman of old, I rejoice in the mighty change. When I contemplate the greatness and freeness of this salvation, my soul is filled with indescribable emotions, and the language of my heart is —

"O that the world might taste and see,  
The riches of his grace;  
The arms of love, that compass me,  
Would all mankind embrace."

How much the faithful ministers of Jesus Christ need the baptism of the Holy Ghost, to be enabled to declare the whole counsel of God! How can they successfully point the enquiring soul to the cleansing blood of Christ, who do not feel its sanctifying power in their own. O Lord, sanctify thy ministers, and make them all flaming heralds of the Cross!

Permit me, in conclusion, to entreat all who love our Lord Jesus Christ in sincerity, and are panting after that perfect conformity to the image and will of God which his word requires, not to be disheartened, but, in the strength of grace, continue to plead for purity, and while you ask, believe that you are receiving, through Jesus, the desire of your heart. "This is the *will* of God, even your sanctification." The apostle John declares: "And this is the confidence we have in him, that if we ask any thing according to his *will*, he heareth us. And if we know he hear us, whatsoever we ask, we know that we have the petition we desired of him." Why, then, should we doubt? Lord forgive us that we are so unbelieving. H.

LE ROY, *August 25th*, 1849.

It is one of the devil's artifices to set before a soul some state, holy indeed, but impossible to her, or at least different from hers, that by this love of novelty she may dislike or be slack in her present state, in which God hath placed her, and which is best for her.



For the Guide to Holiness.

## SPECIAL BAPTISMS OF THE HOLY GHOST.

ON a careful perusal of the sacred Scriptures, I became deeply impressed, not long since, with the fact that the Saints of God, in every age of the world, were the subjects of special divine manifestation from time to time, in addition to the abiding favor of Heaven. I might refer to Abraham, to Jacob, to Moses, to Daniel, and others under the Old Testament dispensation, who were thus blest. The New Testament also reveals the same fact in a more explicit and glowing form. No devout mind can contemplate these rich displays of heavenly grace, and not feel deeply anxious to experience the like quickening energies of the Holy Ghost. When Peter, and James, and John were on the mount with their divine Lord, how did they know that it was Moses and Elias who appeared and talked with their master? We have no evidence that Jesus told them. Again, what made them feel and say it was good to be there, if they had not visions of heaven? When Peter was in a trance upon the house-top, how did he know that the vision which he saw, and the spirit which spake to him, was from God? When Cornelius was fasting and praying in his house, how did he know that the messenger and the message which he received, were divine, and from above? How did John, in the Isle of Patmos, know that God really and truly spake to him concerning things yet future? All these and many other exhibitions of special manifestation, contained in the New Testament, are proof, if no other could be found, that God at times holds a powerful, a clear, and a satisfying communion with his saints. But we have other, later though not more weighty testimony, on the same point. All the eminently holy now upon the earth can set to their seal that God is *now* true to the word of his promise, which saith, "Ask, and ye shall receive." Now what do you want? Is it wisdom?—"If any man lack wisdom let him ask of God, and it shall be given." Hang upon the promise—do not look away and forget the petition—believe it yours now, not that it shall be in the future. If now the grace is needed, believe for it now, and exercise what you have. Whatever may be the blessing you really need, look into the word and find the promise, and the condition on which it is made,

and then, having complied with the condition, hang upon the promise, and believe it yours. If you can find no other specific promise, place your eye on the following: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Again, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." This, then, fully covers the whole ground of all our wants. An incident in the religious experience of the writer may not be amiss to some of my readers; it is substantially as follows. More than a year since I attended a camp-meeting. It was my particular desire in doing so to gain something which I could regard as a permanent blessing. What that blessed something should be, I did not attempt to specify, for the reason that I could not. I consciously and purposely left it with the Lord to impart that which he saw I most needed, fully believing that God would give it to me. Two or three, and perhaps four days passed away without any special manifestation. Expectation was on the alert while in the discharge of every duty. One day I retired alone, for a more lengthy season of communion with God and his word. Being thus engaged, the saying of Jesus, "the words which I speak unto you, they are spirit and they are life," occurred to my mind. I wished to realize the truth of this declaration, and therefore breathed the petition in Scripture language, "O, Lord, open thou mine eyes, that I may behold wondrous things out of thy law." Instantly the answer came with conscious assurance to my heart, and from hour to hour, in my waking moments, the influence of that special baptism is felt. Like a grand panorama, viewed for the first time, the word unfolds in newness and fulness of meaning to my mind. Beholding, soon after this event, something which I regarded as the spirit of fanaticism, it was suggested in a gentle, peaceful manner to my soul, "*No where is it said, try the word, but it is said, try the spirits whether they be of God.*" Thus, and in other similar ways, a practical and instructive lesson has been continually growing out of the revelation made to my unworthy soul on that never to be forgotten occasion. And now, in conclusion, permit me to say to every sincere soul who is longing for great blessings, you should ask for great blessings, and not only ask, but believe and live for great blessings. If you will do so, they are yours, yours now, and yours for ever. B. S.



BY CORNELIUS CAYLEY, 1758, (AUTHOR OF THE GOSPEL ECHO, PUBLISHED IN THE GUIDE FOR NOVEMBER, 1848).

JESUS, I bow, and praise thy wondrous skill,  
That all my wants dost satiate in thy will ;  
Herein I rest, no further I aspire,  
*I've all I wish, in having no desire.*  
Give what thou wilt, and what thou wilt remove —  
Contented, I will bless thy perfect love.  
Thy power has won the day — O, glorious call !  
No more reluctant, now I yield thee all.  
'Tis here I find my mental cup runs o'er,  
And with a heart in peace I thee adore.

O, make me, Lord, like to a chrystal shrine,  
Through which thy radiant light may clearly shine !  
That many may therein thy glory trace,  
And give up sin and self to see thy face.

Yet though in humble love I this request,  
Do with me what thou wilt ! Thy will is best —  
*Something or nothing, just as pleases thee,*  
Thy will's enough — Thy will hath made me free.  
My griefs here end — here springs that perfect light  
Wherein I know whate'er thou dost is right.  
Thus I at Cana's feast make rich repast,  
And, grateful, own "the best wines kept till last."

Now all I am and have, O Lord, be thine !  
It is enough for me that thou art mine —  
My inward SUN, my outward guardian SHIELD —  
Whilst I remain a LILY of thy field.

The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit. His sorrows, grief, and suffering, can be equalled with nothing but his love. Christ's life was a pattern, his death a sacrifice, his resurrection glorious, his ascension triumphant, his intercession prevalent, and his coming again will be magnificent.

## O, FOR A CLOSER WALK WITH GOD.

A CLOSER walk with God! Is not the wish presumptuous? May man, finite man, innocently indulge such an aspiration? May sinful man presume to walk with God — with the *Infinite*, the Holy God? May he hold familiar intercourse with the Father of his spirit — enjoy the friendship of Jehovah? Can it be, that rebels against the authority of God, contemners of his holy will, and despisers of his goodness and grace, may be restored to the friendship of their offended sovereign? Have any of our fallen race been admitted to this high privilege? Wonder of wonders! This is not the dream of an enthusiast — it is not the wild raving of a fanatic.

‘To this godlike height some souls *have* soared.’

*Men* have walked with God. Enoch did it; for centuries, here upon this same earth, and in the midst of abounding wickedness, he walked with God. Noah too, walked with God, when the wickedness of man was so great as to provoke the flood. Abraham, too, was called “the friend of God,” and Moses talked with God, as a friend talketh with a friend. Nor has it been vouchsafed to these alone. In later times, John says in behalf of all who believe, “truly our fellowship is with the Father and with his Son Jesus Christ.” It is the privilege of every believer then to walk with God. Nay, more — every son and daughter of Adam is invited to draw nigh to God, with the blessed assurance that He will draw nigh to them. All then may — you and I may — walk with God! Were but one favored individual of our race admitted to this “high calling,”

‘How  
Would others envy! how would thrones adore!  
Because ’tis common, is the blessing lost?’

To walk with God! “Oh vain, vain, vain, all else” — all other honors, all other privileges. And yet, amazing stupidity! how indifferent are men to this high privilege! How few covet fellowship with God!

“Oh for a closer walk with God.” How often we have sung this — but do we really desire it? Is it the wish of our souls? If so, then what hinders? God is willing — nay, more than willing, he is anxious to welcome us to this fellowship. Then why are we sighing and longing still? Why are we not rather rejoicing with joy unspeakable in the full fruition of this high privilege? Why are we not upon the mount with God? — *Herald of the Prairies.*